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WEEKLY REVIEW.

—The want of a Harbour Missionary for Bombay is a matter that ought to receive some attention. It is very sad that hundreds of seamen, aye, thousands, visit our harbour, remain here some time and leave without having been addressed on the all-important subject. Nearly 20 years ago we had a Harbour Missionary Union, and for a number of years we had Missionaries for the harbour. Though the great declension in the shipping trade of Bombay caused by the opening of the Suez Canal and the transfer of most of the traffic from sailing ships to steamers, which generally made but a short stay in port, the number of seamen at any one time in our harbour was very much reduced; the Rev. Mr. Keer, belonging to another society was also labouring in the harbour; consequently, when the Rev. Mr. Williamson left, no steps were taken to obtain a man in his place. But it was not very long before Mr. Keer left Bombay. He was under the S. P. G. We were lately in the society of a shipmaster who expressed his surprise and regret that Bombay was without a Bethel. We believe that an earnest and well-adapted man would find an excellent field of labour in this harbour. At the present moment there are about 60 ships and steamers in port. If there were a hulk available, we suppose that the Methodists in Bombay would undertake to sustain Sabbath Services; but it would be better if a good man could be found to devote himself wholly to the harbour.

—By the new Criminal Procedure Act of the High Court, a jury is now formed of nine persons instead of twelve, and unanimity is not necessary for a verdict; the judgment of six out of the nine will suffice, with the assent of the Judge. This seems to us a step in the right direction. Further, by the new Act, the accused person may himself be examined. When law and equity come together, justice will clap her hands.

—A contemporary cites the testimony of Sir Hope Grant in favour of beer, and says:

"In spite of all the total abstainers can say, we think the common sense of mankind has pretty definitely decided that a moderate use of the good things of life is better than their arbitary rejection."

We are not sure that common sense is to be credited with this decision. All are moderate drinkers before they are immoderate drinkers; no man intends to be an immoderate drinker; even moderate drinking takes away something from a man's power of self-control; though you may drink in moderation and stop there, another who is influenced by your example to drink, may go beyond; to a large proportion of Englishmen, drink is the most awful curse. The rule of Scripture "None of us liveth to himself" has reference to Christians, but the obligation is none the less on all to consider the effect of their example on others, and to sacrifice personal liberty to do a thing, when it is likely to result to injure another. The exhilarating effects of a glass of beer, may be (as described by Sir Hope Grant) very pleasant, but this is only the starting place and we want testimony as to the remainder of the road. On the whole this testimony is frightfully adverse. The rule of Scripture, quoted above, gives to total abstainers all the warrant they need. Regular habits, suitable diet, exercise and the peace of God make a man quite independent of the factitious and questionable stimulation of drink. We do not however object to the statement of our contemporary, though we might differ from him as to what are the good things of life.

—Mr. R. W. Hunter, whose death has lately been announced, was an able and highly-esteemed member of the Civil Service, one of a class that India can ill afford to have diminished.

—The Committee of the Bombay English Bible-Women's Association report that they have still two agents in their employ, diligently fulfilling their duties. "The hospitals, chawls, alms-houses, &c., and the wives of the European soldiers, are regularly visited for Bible reading and instruction. These visits are much valued and even asked for. Sickness and trouble are thus often brought to notice, and means are used to lessen the distress of many poor but deserving families."

The Bible is the only book from which the agents read, in their visits. "There is the usual fluctuation of funds, so many old friends each year leaving, but the Committee have much to encourage them, and would ask for the prayers and support of all who read this report, believing that their agents are supplying, in a measure, a much-felt need in this great City. They are the link uniting, as it were, the rich and the poor, not relieving the former of their responsibilities, but helping them to the knowledge of facts, so that none can say, 'Behold, we knew it not.' "—*Prov.* xxiv. 11.

—The secession of Miss Hughes to the Romish Church, and the division of the congregation of St. Peter's Mazagon, continue to be subjects of discussion. The Ritualists now find out that Miss Hughes was a person of weak judgment, though while she was with them no fault was found with her on that score. A correspondent has brought forward the following striking paragraph from "Essays on the Reunion of Christendom," edited by Rev. F. G. Lee, with an introductory Essay by the Rev. E. B. Pusey, D. D.:—

"The marvel is, that Roman Catholics do not see the wisdom of *aiding us*, to their utmost. Admitting that we are but a lay body with no pretensions to the name of a church, we yet in our belief (however mistaken) that we are one, are doing for England what they cannot do. We are teaching men to believe that God is to be worshipped *under the form of Bread*, and they are learning the lesson from us which they have refused to learn from Roman teachers that have been among us for the last 300 years. We are teaching men to endure willingly the pain of confession, which is an intense trial to the reserved Anglo-Saxon nature, and to believe that a man's 'I absolve thee' is the voice of God. On any hypothesis we are doing their work."

The cat is fairly let out of the bag here. Nothing worse has ever been charged upon the Ritualists than is here acknowledged by them. Idolatry was never more monstrously described than in these words: "We teach men to believe that God is to be worshipped under the form of bread." "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues."

—The Rev. Luke Rivington has taken the singular course of writing to the *Bombay Gazette* regarding the notice of Miss Hodge's secession which appeared in the *Bombay Guardian*. We spoke of that lady as having been a sister of mercy in connection with the order of St. John. But Mr. Rivington says she was not that at all; she came out to India in the hope of being a sister of mercy. In what respect the functions of a candidate for this sisterhood differs from those of actual membership, we know not. We are acquainted with a good many sisters of mercy in Bombay, who are neither Ritualists nor Roman Catholics; and we hope to see the number increase. Mr. Rivington says:

"Another lady, who is working at Mazagon, is described in the same extract as "the one remaining nun." But she is neither a nun nor a sister of mercy, nor ever likely to be either. She has devoted herself to the work for Christ in India, but not to a sister's life. And all who know her will feel at once the injustice of the rest of your contemporary's remarks concerning her."

But the *Bombay Guardian* said nothing about the lady here referred to. We extracted from the *Bombay Gazette* a paragraph concerning her, but it pleases Mr. R. in addressing the *Gazette* to speak of it as ours. If we could believe the writer capable of disingenuousness, we should consider this a striking example of it. "The injustice of the rest of *your contemporary's* remarks concerning her." And we remarked nothing concerning her.

Mr. Rivington says we are wrong in our account of the Ritualistic estimate of the Church of Rome as "a true Church only in error in some minor points." He says that they protest against their system of jurisdiction, their doctrine of transubstantiation, their worship of the blessed virgin, their system of indulgences, etc. These are not minor points, he says. And he says that they accept the Prayer-book in its fulness. Well, we beg to say that the opinion expressed by us is one that was left on our mind after prolonged conversation with one of the "fathers," and if it is incorrect, we are very glad to be so informed. We have, however, occupied ourselves a good deal with the teachings and doings of the Ritualistic party in the last dozen years, and we cannot but believe that our account of the matter is in the main correct. We are aware that some are much further advanced in this line than others. There are Ritualists who have succeeded in wonderfully minimizing the differences between the Anglican and Roman systems; and there are others who have not gone so far. Mr. Rivington begs leave to add:

"We are also emphatically Protestant in our attitude towards those many separatists from the order and discipline of the Church of England, who have developed ideas, practices, and modes of worship utterly unknown to the Primitive Church, and without warrant from the Word of God."

We agree most heartily with Mr. Rivington in this. We would however simplify the above by connecting the words "order and discipline" with "the Primitive Church."

—The reports from Burmah are rather conflicting, and it seems yet doubtful whether the principal object of the recent embassy has been secured.

—Our readers will read with horror the account of the awful catastrophe in a Romish Church in Massachusetts on the day of Corpus Christi, and the painful feeling will be intensified by the reflection that the poor unhappy creatures who so miserably perished were engaged, under the leadership of their priests, in the grossest, Anti-Christian Idolatry, "the worship of God under the form of Bread." Many will call to mind the still more awful conflagration at Santiago, Chili, December 8th, 1863, when more than 2,000 ladies perished. And what is very remarkable is that then, as now, it was a picture of the Virgin Mary that first caught the flames and communicated them to the building.

—The satisfaction that we feel sometimes in coming out of a struggle conquerors, is often self-righteousness, and frequently prepares for new falls. . . .

—Faith is strengthened by exercise, and a time comes when it is more difficult not to believe than to believe. . . .

WITH reference to Strauss's later work on Christ, Christlieb says: "Strauss is some 25 years behindhand in his critical standpoint. The Tubingen school whose old theories he desperately clings to, has been compelled to make some very large concessions." For instance, the writing of the Gospel of Matthew was placed by Baur between A.D. 130 and 134; afterwards in 115; then 105-110. According to Kostlin, this Gospel dates from 90 to 100; in its original form, 70 to 80. Hilgenfield, the most distinguished of Baur's disciples, says it was compared in its present form before 80; Holtzmann and Keim, about 66. Thus we see that they have been compelled to go back step by step from 134 to 66. And so with regard to Mark. Beginning at 110 they have gone back to the period from 45 to 58. They at first gave Luke the date 150 and gradually fell back to 75-80. They started with the year 160 for John and had to retreat to the beginning of the 2nd century, when John was probably still living. In fact they have been obliged to take all the Gospels back to the very periods when the reputed writers were living. Now this hypothesis of a later origin for the Gospels than that which is ordinarily claimed for them, was of vital importance in the system of the Tubingen school; take this away and almost all their arguments fall to the ground. They would not have receded an inch from their original positions, if there had not been furnished the clearest demonstration of the earlier origin. This work of Christlieb, "Modern Doubt and Christian Belief," is a most valuable work. Atheism, Materialism, Pantheism, Deism, Rationalism pass in review; Biblical Theism, the nature and possibility of Miracles; these and many other important topics are embraced. We extract these sentences:

"Christianity, being such as it is, so deeply rooted in the popular life, and supported by an earnest and believing science, eliciting great respect even from abroad, with an intellectual and moral power whose influence pervades the globe, it will no longer do to pass it by with a supercilious shrug; the irresistible demand is laid upon every one who is desirous to escape the reproach of indifference, superficiality or one-sided partiality, and especially therefore on all cultivated persons, that they should at least earnestly examine these claims."

"The Gospel, freed from the disfigurements inflicted upon it by the prejudice of friends and the misunderstanding of opponents, must again be brought home to the mind and conscience of our age, as the only sure basis of all true popular culture, and once more made intelligible to the genius of the 19th century, so as to impart to the educated classes of the present day, with all their perverted and over-stimulated tastes, a feeling and an interest for divine truth. This result will not be effected by a paring down or total rejection of the germ of gospel truth, but by developing this germ, and by disclosing to men's hearts its immoral spring of life."

WE have been requested to write something on the following topics: 1. The coming of our blessed Lord which is now expected; 2. The 1,000 years' reign at Jerusalem; 3. The final Judgment of Matt. xxv. It is only three or fours since we published a series of articles under the title of the Kingdom of Heaven, in which these and similar topics were discussed at length; in fact, the series, if published collectively, would make a pretty large volume. We hardly feel that it is desirable to renew the consideration of these subjects just now. Still, as it is requested, we may have something to say upon them next week.

Suppose some friend of ours, whose wealth is known to be practically unlimited, should declare his readiness and willingness to supply all our wants. Suppose he should put into our hand a book of "checks," all signed by his own hand, and the amounts left blank, for us to fill up in any need, with such sums as will meet every possible exigency. Suppose we tell our kindred and acquaintances what a friend we have, and how richly provided we are for every strait. And then, suppose we go about half-starved, groaning with leanness and faintness, or only half-clothed, shivering in thin rags, and the shame of our nakedness bowing us down to the ground would not those who knew us be moved with wonder and doubt? Would not one of them say to us: "I thought the great banker had undertaken to feed and clothe you; is this the best he does for you? His offer could not have been very sincere. His words were large, but they do not seem to have meant much." How such a demonstration on our part would shame the truth and generosity of our friend. Or, if we acknowledge that we did not use the "checks," and did not more than half believe they would be honored, how the confession would shame our own littleness and meanness of confidence in our benefactor!

—On faith creates nothing; it believes who God says, and takes what God gives. . . .

—All men who do anything must endure a depreciation of their efforts. It is the dirt which their chariot wheels throw up. . . .

The Bombay Guardian.

SATURDAY, JULY 3, 1875.

PAUL, THE CHRISTIAN'S PATTERN.

XVI.

PAUL goes on to say to the Epherian presbyters at Miletus:

"I have coveted no man's silver or gold or apparel." Eph. xx. 33.

Paul reminds them of those features of his own character which he wishes them to bear specially in mind, and which they might be specially tempted to forget. They would perhaps some day be tempted to say. 'Oh Paul was an uncommon man, very peculiar in his ideas, carried away by his zeal for God into certain excesses of religiousness which it is not necessary for ordinary Christians to imitate. These things were well enough for a man of Paul's peculiar temperament; but we must not lose sight of what is due to ourselves, our families, our position, and the like. Covetousness is a very bad thing, and God forbid that we should ever be tainted with this sin; still it is fitting that they who profit by our ministrations should give us the means of living in a respectable way.' Very true; but Paul had learned of Jesus that the best way to do battle with the spirit of covetousness and keep it out of the church, was for the preacher to put his own protest against it into the most unequivocal form. All that knew him should take knowledge of the fact that he was not actuated in any thing he did by a desire to receive from men pecuniary aid. There is no imputation more readily brought by men than this: it is the most natural thing in the world for them to account for any procedure by saying that it has its spring in the love of money. If there is the merest shadow of an occasion they will say this of the missionary and the minister. If in the days of Paul the love of money was an evil that had to be fought with faith expressed in the most unmistakeable form, much more is it the case now. Mammon was never mightier than now. The Pantheon at Rome is converted to a nominally Christian church, and Cybele, mother of the gods, is replaced by an image designated Mary, mother of Jesus. Some of the most imposing thrones in what we call the temple of God are reared by Mammon, but he has taken to himself some modern names. If ever there was a time when the instructions of Jesus needed to be carefully followed, it is in a day in which wealth is having such tremendous sway as is now the case. The life of the Christian must say conclusively that he covets no man's silver; and to this end it is necessary that they who take the lead in the church, ministers, should very emphatically show this of themselves.

"Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that, so labouring, ye ought to support the weak, and to remember the words of Lord Jesus, how he said, It is more blessed to give than to receive."

He had laboured with his own hands to earn the necessaries of life, *that no man might be able to surmise that he was pursuing the vocation of a preacher of the Gospel as a means of subsistence.* We have italicized this because Paul considered it a point of great importance, and Christians now, for the most part, think it a point of slight importance. If we read our Lord's instructions to the twelve or to the seventy when he sent them forth, we cannot but see that he aims at this self same thing: perfect manifestation of perfect disinterestedness by all entrusted with the Gospel. Paul plainly tells the leaders of the Ephesian church, that he wished them to follow his example in this particular; not only in working for their own support, but for the support of some who might be laid aside by illness, or who might not have sufficient strength for manual labour. If we rightly apprehend the apostle, he would have this body of workers like the local preachers of the Wesleyans, who follow secular employment and yet preach. But these are elders. It seems to us desirable that the minister or pastor should give all his time to the positive duties of his vocation. Paul however did not; and we are thus led to the conclusion that the point brought out above is of such importance in the estimation of the great Head of the church, that the spiritual results of a Paul-like disposition of one's time would be greater than if all the time were surrendered to the specific work of a preacher.

The common opinion is that altered circumstances forbid our finding in this particular of Paul's procedure a standard for our own conduct. But surely the *principle* must be laid hold of; the necessity of putting our unworldliness into a form that all must be compelled to recognize. Paul clinches what he says by bringing in a beautiful word of the Lord Jesus. "It is more blessed to give than to receive." He came not to be ministered unto but to minister. This gracious word runs through all the teaching and through all the life of Jesus. He asked the Samaritan woman for a drink of water; but what he was really intent on was the imparting of the water of life to the poor sinful woman. Paul had made himself thoroughly familiar with this feature in the character of Jesus; and he passes on to us the necessity of exemplifying it in all our walk and conversation.

INDIAN MISSIONS.

(COMMUNICATED.)

MISSIONARY labour in this country has lately, it would seem, been exciting some degree of interest in England, and several influential journals there have been discussing missionary enterprise in India in a strain at once depreciating and despondent, but which at the same time shows a lamentable ignorance of the true state of things. Thus the London *Times*, in one of its articles on the exertions now being made by the Society for the Propagation of the Gospel in bringing prominently to notice the great difficulty at present experienced in finding missionaries more especially for India, remarks that missionary labour is, as a rule, failure—that our missionaries come and see and are vanquished—that the gross result is as a drop in the ocean. The *Pall Mall Gazette* states that three-fourths (of the converts) at the very least, are from low castes and aboriginal tribes—that Christianity fails to reach the educated classes of Hindus and Muhammadans, and that the cost of missions is enormous and the waste of funds deplorable. Another home paper remarks that our Indian missionaries go to work in too polemical, dogmatic and one-sided a manner—that many missionaries really knew nothing whatever about Hinduism or Mahomedanism, but are acquainted with a few compound Christians, and a few bazaar disputants of the baser sort. The "compound" Christians we presume to be those who reside in the same enclosure as that in which the Missionary's house is situate, but as no explanation of this appears to have been supplied by the writer, this word must have proved a stumbling-block to the understanding of the great majority of his English readers. He further goes on to say that such missionaries at the end of ten or twelve years of experience in India only fail to become laughing-stocks to the Hindus in the bazaars, because they generally get their catechists to preach, while they themselves stand by to see that the work is done. And lastly the English *Spectator* maintains that the missionary of to-day is seldom quite the equal of the missionary of a preceding generation, is in fact less intellectual, and that there is a positive decline both in numbers and in propagandist enthusiasm, arising from several causes, such for instance, as the prevailing anarchy of opinion—from a dislike to secluded exile in tropical climates, and to the diminished and diminishing attraction of missionary work as a profession. This journal also tells us, that missionaries care a great deal too much about the preaching of the gospel in the market-place, and in the matter of acquiring a knowledge of Indian tongues, it absurdly affirms, "that the mere difficulty of the language is nearly insuperable, and cannot be overcome by any zeal, by and industry, or we might almost add, by any extent of learning." Such are a few of the complaints and charges laid at the missionary's door in this country, but we shall endeavour to show how little the subject of missionary enterprise appears to be understood in England, and that though India for many years past has by means of steam been brought comparatively speaking so close to the British islands, what an immense amount of ignorance regarding her and her institutions, still exists in the mother country.

Of all the British Protestant societies established for introducing missionary effort into India, two only

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—the Society for the Propagation of the Gospel, and the Baptist Missionary Society, date from the 18th century; all the others, as well as the European and American Societies, commence from this present century, the earliest, the London Missionary Society, not before 1805. Fifteen of these indeed out of the entire number (27) were not established before 1840, so that India cannot be said to have been for any very long period a field for the conversion of its people to Christianity through the agency at least of Protestant missions. Many of our readers must well remember the great Missionary Conference held at Allahabad in 1872-73 when one hundred and thirty-six members (of whom 105 were ordained missionaries) met together to discuss various important questions in connection with missionary labour in this country, and where an immense amount of useful information was mutually imparted and received with both pleasure and profit to all. The report on this Conference, a somewhat bulky volume, published soon afterwards, contains *in extenso* the various papers prepared and read expressly for this meeting, with discussions on each, and is replete indeed with information of an interesting character having special reference to missionary work in India. Now we find it mentioned in the *Spectator* that in five of the Protestant Mission Societies there had been a positive decline in the number of clergymen employed in 1871, as compared with the previous decade. This may be true, but it was not afterwards mentioned that this falling off was more than made up by the increased number of agents of the American Presbyterian Church and the establishment of new missions. Late statistics show the following to be the results, so far as a summary of British, European and American societies are concerned:—

		1850	1861	1871
Foreign Missionaries	No.	326	470	474
Native ordained Agents	,,	20	94	215
Native Christians	,,	91,124	138,203	220,466
Pupils in Schools	,,	63,592	75,456	117,837

On this point the Rev. M. A. Sherring of Benares thus remarked in 1872: "It is in the highest degree encouraging to know, that the rate of increase of native Christians in this country has been considerably enhanced during the last ten years, as compared with the preceding decade. From 1850 to 1861, the rate of increase was about 53 per cent.; from 1861 to 1871 the rate advanced to 61 per cent. We may well suppose, according to the analogy thus adduced, that this rate will augment rather than diminish. But on the supposition that the rate remained constant from year to year, and from decade to decade, for a period of 130 years, that is to A.D. 2001, what is the result we obtain? In the year 1901—that is a little less than 30 years hence—the number of Native Christians in India would amount to nearly a million. Fifty years later it would be upwards of 11 millions, and fifty years later still, or in A.D. 2001, it would amount to 138 millions." So far therefore our missionaries come and see, but are *not* vanquished, as the figures we have given above clearly show. But say the English journals we previously quoted—the missionaries of to-day have depreciated, and are not equal to those of a preceding generation—they are too one-sided, and many of them are utterly unacquainted with the habits and customs of Hindus and Mussalmans, and further the difficulty in their acquiring the native tongues is almost insuperable.

Among the numerous missionary clergymen who assembled at the Allahabad Conference in 1872-73, or whose papers were read at this meeting, were men who, in ability, in the knowledge of the languages and people of their respective districts, and in other qualifications for their particular work, any country might indeed have felt justly proud. We have only to name Cotton Mather, Murray Mitchell, Kerry, Kennedy, Hughes, Clark, Dyson, Jardine, Wenger, Sherring, and Shoolbred of Bengal, the N.-W. Provinces and the Punjaub; Caldwell and Barton of Madras; and Wilson and Sheldon in the Bombay Presidency, as a few among the many able and experienced men who have distinguished themselves in the great cause of missionary enterprise. Of Dr. Murray Mitchell, formerly of Bombay but now of Calcutta, it would be superfluous to say anything here, well-known as he is in Western India. Perhaps no more able translator in the Bengali language exists in this country than Dr. Wenger, and the learned writings of the Rev. M. A. Sherring of Benares are greatly appreciated and deservedly held in high esteem. In a similar strain we may refer to the works of that talented Tamil scholar, Dr. Caldwell, whose intimate acquaintance with the Dravidian races and their languages cannot be too highly extolled. Again in our own Presidency we have Dr. J. Wilson, the veteran missionary of Western India and the learned author of many works treating upon the various Indian races and other subjects. It is altogether needless in us to do more than bring his revered name prominently forward here as one of the leading labourers in the great work of the evangelization of India, for he possesses not only an Indian but a European celebrity. He has been connected with the Bombay University from its foundation and for a time filled the office of Vice-Chancellor to that Institution. Nor must we omit to say a word concerning another fellow-worker in the mission field of our own Presidency—the Rev. J. Sheldon of Sindh, whose active and untiring exertions in the Missionary cause have long been felt and recognised. His eloquent lectures on various religions of the world, the character of Christ, and other kindred subjects delivered in Kurrachee before attentive audiences, composed of the educated native class of that town, have led to much serious thought and enquiry, and have, it must be admitted, done a large amount of good. We could bring forward the names of others of the missionary brotherhood in India in favour of our argument, but sufficient has, we think, been stated to refute effectually the statements of the English papers we have quoted in this article. And yet these are the men whom it has pleased the editors of those papers to depreciate, indeed we might almost say, vilify without, it seems to us, any just cause or reason. It is also, we must remember, thrown into the teeth of our missionaries that three-fourths of their converts come from the lower castes of Hindu society, and that Christianity has failed to reach the native educated classes. Now we believe that this very question has been most carefully considered in all its various bearings by several experienced missionaries and we shall here give the opinion of Dr. Murray Mitchell of Calcutta on this point. In reviewing the slow progress of conversion among the proper Hindoos and Mussalmans, and its causes, he says,—"The aborigines had only a rude, formless demonology, which gave way before a definite creed, but Hinduism and Muhammadanism are fully defined and carefully elaborated systems. As compared with the difficulties of the early Christian preachers, those which confront the man who deals with Hindus and and Musalmans, are greater. The Greeks and Romans had no sacred books and no caste. They had some independence of mind, some self-action; they were not simply parts of a stupendous mass, 'which moveth altogether if it move at all.' There never was among the ancients a class of men occupying the position of those "gods on earth," the Brahmans. There was no burning fanaticism comparable to that of Islam. And of old there were auxiliary influences that are not now. Judaism, over the Roman Empire, was a kind of forerunner of the Gospel, breaking down idolatry and diffusing correct ideas regarding God and the soul and another world. In India, Christianity must be its own forerunner so to speak." Again, the Rev. M. A. Sherring remarks on this subject that though the aborigines and other despised races are being brought into the Christian fold in greater numbers than Hindoos and Mahomedans, this does not afford the smallest ground for discouragement. "It seems," he says, "not unlikely that the inferior tribes of India will be Christianized before the superior, and that becoming better educated and more civilized, they will be employed as principal instruments in their evangelization." And lastly in the foolish assertion that the difficulty in acquiring a proper knowledge of the vernacular languages of India is nearly insuperable, it needs but to be said that the Indian missionary from his earliest arrival in the country is at once compelled to devote himself to the earnest study of the particular language in use in the district to which he is sent. It is by this means alone that he can hope to deal effectually with the masses around him, and it is not, we think, too much to say, that our Indian missionaries must, from the very nature of their calling, have a far better knowledge of the vernacular languages of the country than any other class of Europeans. The discourses they are called upon to deliver before various classes of congregations, the argumentative nature of their many controversies with the subtle and metaphysically-minded Hindoo, and the translation work they have also at times to perform, must tend to give them an almost perfect mastery of the various vernaculars of the country, such as but few, nay very few, Government servants can ever hope to attain, but without which, the messenger of the Gospel in India would fail to make any right impression on the heathen. It is the missionary, too, who sees the native as he is, and who is generally best acquainted with his inner life in all its varied phases. We have no desire in this article to enter into the arena of religious controversy, but simply to refute certain unjust and groundless statements put forward in England to the detriment of a large body of deserving Christian men, who devote the greater part of their lives to their Master's service in a tropical climate in proclaiming the glorious gospel among the heathen of this land. It seems pretty evident to us that some sinister influence has lately been brought to bear in England upon the present system of missionary labour in India, with a view perhaps of introducing another class of workers in the mission field, and we could make a pretty shrewd guess as the source from which it has emanated. Time will, however, soon show whether we are correct or not in our surmise. Much has already been done and is still being done in India by our present body of missionaries, and we certainly agree with Dr. J. Wilson when he says: "the fortresses of error, superstition and delusion, are being circumvented, undermined and broken down, so that their prisoners long held in bondage dire, are thinking of trying to escape. The leaven of Christian truth is now entering the mass of the Indian community, and the erroneous faith in India's creeds and philosophy is being shaken and is beginning to give place to enquiry and serious thought."

A. W. H.

Epitome of News.

Saturday, June 26.

—In an article on bungalows the *Bombay Gazette* says: "The old stamp of Indian bungalow, with its mud walls and thatched roof, is scarcely a more disagreeable example of Anglo-Indian architecture than the "Devonshire cottage" type of building that has taken its place here. In this last everything inside is sacrificed to the outside, and one is badly compensated for loss of sleeping and sitting rooms with rustic verandahs, swinging flower pots, and ornamental stucco work: pretty but useless. This is one great fault of the *bijou* bungalow, now so fashionable in many parts of India. Another fault is the flimsy character of the workmanship throughout. The building is run up like one of those lath and plaster mansions in suburban London, and the tenant has only to wait for the first burst of the monsoon to enjoy a daily and gratuitous shower-bath he never contemplated upon receiving as a part and parcel of his occupation."

The facility of combination among Native house-owners should have led long ago to the formation of a House-Building Company. The high rents in Bombay are no mystery to us. We have the impression that a house-owner who would materially lower his rents to Europeans, would have to face a certain amount of persecution.

—Major W. Hay, Acting Resident in Travancore and Cochin, in a letter to the Government of Madras, dated 18th ultimo, reports that His Highness the Maharaja has been pleased to sanction an annual allotment of Rs. 15,000 for grants-in-aid to schools unconnected with the Government, and that the Dewan has invited representatives of the several Missionary Societies in Travancore to a conference with him with a view to consider and adopt rules for the distribution of the grants. The Travancore Government confidently hopes that, with the assistance and support from the State thus afforded, those gentlemen who have, with singular devotion and zeal, laboured in the cause of education in the country from times when there was no system of State education, will be able to enlarge their system of usefulness and bring under instruction many who have now no means of obtaining it. The Madras Government have requested the Acting Resident to express to His Highness the Maharaja the high appreciation with which they regard this liberal and enlightened measure.

—Mairal, the sepoy who shot his subedar in the Tanna gaol, has been tried and acquitted on the ground of unsoundness of mind.

Monday, June 28.

—*Bombay Gazette;* Rangoon: "Another dacoit who was concerned in the murder of Colonel Hamilton has been captured. Three still remain at large."

—The schooners *Nelly* left Bombay, the 19th inst., lost her sails and anchored off Bandora, the 24th. A party from the Dockyard went out in a steamer and brought her in, almost a wreck.

—Mr. Blanchard has obtained a decree against the *Times of India* for Rs. 9,525. This was for some unfulfilled contract.

—*Christian World:* "The Bartholomew Massacre.—There is now on sale a remarkable memorial of Papal blood-thirstiness—a facsimile of the medal caused to be struck by Pope Gregory XIII., to commemorate the slaughter of 70,000 Protestants in France on the 24th of August, 1572, by the French king Charles IX. The medal bears on one side the likeness of the Pope, and on the other the effigy of the destroying angel, surmounted by the inscription,

'Ugonottorum strages, 1572" (the slaughter of the Huguenots.)"

"John Jumper," a noble specimen of the full-blooded Seminole Indian," and 6 feet 4 inches in height, is an ordained Baptist minister. For over twenty-five years he has been the head-chief of his tribe; but he has recently declined re-election to that post that he may give himself more fully to the preaching of the Gospel among his people."

Tuesday, June 29.

—Replying to something in the *Pioneer* about Colonel Phayre, the *Bombay Gazette* says: "It was undoubtedly that Christian gentleman's—long may he possess such a title for fools to sneer at!—honest, fearless, uncompromising antagonism to the Gaekwar Mulharrao's abominable rule that brought Baroda troubles to a culmination. Had some of the boneless, truckling Political Agents whose existence we remarked upon the other day, been at Baroda instead of Colonel Phayre, probably Baroda would still have been the same mis-governed province that it has been for the last fifty years. But we are glad that Colonel Phayre was there. If he never did another service to India than being the means by his unbending straightforwardness of bringing Mulharrao to the dust even at the risk of his own life, yet that service, we say, is sufficient to entitle him to the respect and even gratitude of all honest men. No one—and surely least of all the Government of India—can regret that Baroda troubles have culminated in the way they did. If the Government of India do regret it, they are guilty of contemptible political cowardice. But we honestly believe they are glad that Baroda affairs have culminated, and with such a satisfactory result."

—The *Courier*, a Shanghai paper, learns that one of Mr. Margary's Chinese attendants has arrived at Hankow, having escaped death himself through being absent from Manwein on an errand, at the time of the murder. He was told that the two Chinese with Mr. Margary at the time (his cook and a man he had brought with him from the Shanghai Consulate) fought desperately, the latter killing several of his opponents before he himself was overpowered. Margary was killed before he had time to strike a blow. After despatching him and his two attendants, the crowd proceeded to his lodgings, where they found the teacher and the boy, whom they literally cut in pieces.

—J. H. Richmond (*alias* Sturges) has been sentenced to 2½ years' imprisonment for cheating.

—Dhondoo Babajee, the postal peon who kept the letters entrusted to him, has been sentenced to one year's imprisonment.

—The 74 dissidents of St. Peter's, Mazagon, have addressed another Memorial to the Archdeacon, protesting against the incumbency of the Cowley Fathers. The *Times of India* says: "The secession which has been occasioned at St. Peter's Church, Mazagon, by the advent of the Cowley Fathers, has been healed or patched up in a way by a novel expedient—novel in the English Church—which was adopted for the first time, we believe, last Sunday. No return to united worship has been effected, but an arrangement has been come to which permits the dissentients to worship in the church during hours other than those customary. For instance, this party having secured the ministrations of the Rev. Mr. Weatherhead, assembled sufficiently early on Sunday morning to admit of the intruders and innovators (as they are considered by the memorialists) holding their service at the customary hour."

—Same: "We regret to learn that Mr. Visrambhoy Ebrahim, the leading Khoja merchant of Bombay, well-known for his deeds of benevolence and charity, died on Wednesday last.

—An extraordinary escape was recently made by five convicts from Sing Sing Penitentiary, New York. The Hudson River Railway passes through the prison under an arch, and in some way the convicts got access to the line. Just at daylight, a goods train coming along, they jumped upon the engine, and, presenting pistols at the driver and stoker, compelled them to get off. Detaching the engine from the train, they started on it down the road. In a few minutes the prison people were aroused, and a telegram was sent to the next station, directing the points-man to throw the engine into the Hudson River by opening a switch. The convicts, not understanding how to run it, had not gone far before they managed to blow out both cylinder heads, and abandoning the disabled engine they took to the woods. None of them have been recaptured. Two of the fugitives are convicted murderers.

—Rev. John Hewlett in *Lucknow Witness*: "Urdu Christian literature has been lately enriched by a large Dictionary of the Bible published in the Roman character at the Mirzapore Mission Press. The preparation of this work employed all the available spare time of the last five of forty active years of Missionary service rendered by Mrs. Mather to India. The experience gained by her during the previous thirty-five years, in which writing occupied a prominent place amidst her manifold labours for the spread of Christianity, has been most admirably utilised in this crowning effort of her Indian career. She left behind on her departure for England a manuscript calculated to prove, next to the Bible, as great a help as it seems possible to imagine to the growth of the Native Church in sound Christian knowledge. The Dictionary possesses a higher value than could have been the case, had it been a mere translation of the best English work of the kind. It is indeed constructed in a great measure after the models of Kitto's Cyclopædia of Biblical Literature and Dr. W. Smith's Dictionary of the Bible. Much of its matter also was undoubtedly drawn from these wonderful store-houses of Scriptural knowledge and criticism. But it is clear that Mrs. Mather spared no pains to avail herself of the labours of all other writers within her reach, who have thrown light on both the outward events and the inward spiritual life of the Bible. She evidently bore in mind also that such bulky volumes as those on the same subject in English would necessarily be too expensive and contain some matters too abstruse for the readers for whom she wrote. In deciding upon what should be omitted she has shown much wisdom. She has given the results only of the higher criticism, and not its details, which, though most valuable to English scholars, can hardly be appreciated by those native brethren, who know only the vernacular, in the present stage of their culture."

—The next Session of the Indian Conference of the Methodist Episcopal Church is to be at Cawnpore, January 12th, 1876.

Wednesday, June 30.

—*Bombay Gazette;* Allahabad: "The information telegraphed from Rangoon is incorrect. The news from Burmah is unsatisfactory. A special meeting of Council took place at Simla to-day. The King has refused to allow troops a passage through his territories in case of need. This refusal bars our sending any future mission to Yunan with a sufficient escort, or stops the way to a retributive expedition against Kakyenue Chiefs who attacked Colonel Browne's party, if ever determined on. It is believed that the concession required will be insisted on. Sir Douglas Forsyth remains in Burmah for the present."

—Same: "The very heavy rains of the last few days have greatly damaged the G. I. P. Railway between Nursingpore and Jubbulpore; but the damage is fortunately of a character to allow of the rapid restoration of the permanent way."

—Ruttonjee Rustomjee was yesterday sentenced to death for the murder of his father.

—Intending pilgrims are requested by Government not to visit Punderpoor next month, as cholera has broken out there.

Thursday, July 1.

—The Hon. Mr. Drummond, Commissioner of Agra division, is seriously ill, and proceeds immediately to England.

—Owing to heavy rains there is a break in railway communication near Nursingpoor, and trains to and from Allahabad will be late for about eight days.

—*Bombay Gazette:* "The mercantile firms in Bombay are subscribing liberally to the European General Hospital Endowment Fund, there being already eight on the list for Rs. 1,000 each."

—The first stone of the Pratt Memorial School was laid in the compound of St. James' Church, Calcutta, on the 15th of June.

—*Times of India:* "The efforts of the Bombay Government for the repression of female infanticide in this Presidency, and the various success which has attended them, form the subject of a highly interesting report from the pen of Mr. H. R. Cooke, of the Bombay Civil Service. Prefixed to this chronicle of a dark and wide-spread crime are the comments supplied by Dr. J. Wilson, at the request of Government, every line of which is suggestive of hope and encouragement to those interested in the suppression of this inhuman practice. Dr. Wilson's wide experience and reading enable him to infer that female infanticide has now ceased as a custom in the province of Kattyawar, and that even the Jarejas, among whom it seemed at one time to be most prevalent, can no longer be charged with it. This view is confirmed by the figures of the latest census, according to which the proportion between the sexes of the Jarejas in Kattyawar is 9,513 females to 10,641 males. Considering what was the actual disproportion at no great distance of time, this result is regarded by the learned Doctor as most satisfactory. But we are not to suppose that the undeniable success which has rewarded the benevolent endeavours of our Government is an unmixed good, since it will be found to have a dark side and has already given rise to some perplexing questions. One of these, noticed with regret by Dr. Wilson, is the annually increasing number of unbetrothed and unmarried girls. No Rajpoot tribe in India, governed by its caste rules, will take a wife from its own proper or paternal clan, and this fact, we apprehend, is a source of terrible anxiety to Rajpoot parents who have daughters to dispose of. Moreover, the disposableness in marriage of Rajpoot females is to a considerable extent dependent on the character, as well as on the status of the tribes, to which they belong. Among the measures taken towards the mitigation of this evil are the lessening of marriage expenses and the increase of dowry to daughters, and, in addition to these, Dr. Wilson suggests that attempt should be made "to get the tribes furnishing wives to the Jarejas to accept in larger numbers than they do Jareja daughters for their sons." For the total extirpation of the crime, Dr. Wilson looks forward with hope to the progress of education and enlightenment. In relation to Kutch, the present proportion between both sexes of the Jareja Rajpoots is 4,272 females to 8,371 males, a proportion far below what should have been, but not the less encouraging when one calls to mind the figures recorded in statistical returns for 1840. Complete success cannot be affirmed of the remedial measures carried out by British officers, but the present temper of the native administration augurs well for the future, and there is no reason to despond at the comparatively meagre success that has yet been achieved. In Mahi Kanta, the Government has always met with ready co-operation on the part of Native Chiefs in carrying out repressive measures, and the result is shown in the actual excess of girls over boys. Referring to the Act of 1870, which has been made applicable to those portions of this Presidency in which infanticide is practised, Dr. Wilson concludes with the following weighty observations:—"I would remark that as the districts referred to are under the British Government too much attention cannot be devoted to them. Failure in successfully dealing with them would attract the attention of our tributaries and encourage them in that remissness into which they have so often fallen."

—Three boys of the Sassoon Reformatory were attacked by cholera and one of them died. Twenty-two more pretended to be attacked and were taken to the Hospital, before the facts were ascertained, and nine of them contrived to make their escape.

—*Friend of India:* "The scandal arising out of the sale and purchase of "livings" in the English Church is daily attracting more attention, but we do not remember to have seen it before placed in the following light; The income of every living already belongs to the Church, and must, if not purchased, be available for the support of a nonpurchasing clergyman. To the latter it would be worth its full value, whilst to the purchaser 400*l.* a year only represents at best 100*l.* a year over and above the interest of the purchase-money, and not that when the sinking of the capital is taken into account. Every one, therefore, who buys such a living secures for himself some 50*l.* or 100*l.* a year *at a cost to one of his clerical and probably poorer brethren of* 400*l. a year*. He, in fact uses private property which would itself secure him a fair maintenance, to take the hard-earned bread out of the mouth of one of his brethren, who will very probably in consequence live and die in want, and leave his wife and children unprovided for."

—The *Indian Mirror* says: Those of our townsmen who lament the untimely death of Miss Seelie, will derive some satisfaction from the arrival in our midst of Miss P. R. Brink, another lady doctor from America, who has been in this country for the last two years. Miss Brink first came to Bombay, lived there for a short time, and then came over to Benares where she was placed in charge of the dispensary belonging to His Highness the Maharajah of Vizianagram. Miss Brink remained in the sacred city for, we think, about a year-and-half, and had hundreds of female patients, some of them belonging to the higher and richer orders of society. We hope Calcutta will give Miss Brink a warm welcome, and that the Hindoo families of the town will appreciate her services.

—Speaking of the new Hindoo temple on the Kalbadevi Road, the *Dnyanodaya* says: "An immense amount of money has undoubtedly been spent, or rather squandered, on it, but the general effect is far from fine. Not only is the ornamentation too profuse and monotonous to be really pleasing, but the builder has had no more sense and taste than to disfigure his work by a row of the most ridiculous "sculptures" that it ever entered into the mind of man to conceive of. We are accustomed to figures of grotesque monkeys, and deformed tigers, and impossible elephants,

and Hindu deities with a superfluity of arms and heads, on Hindu temples. This man, however, has started something original in the way of fine art. The monkeys and the deities are there of course. But there is something else there too; in the most prominent position on the white facade of the temple is placed a row of life size figures, in the squatting attitude so familiar to us all, which must, we are sure, excite the derision of all sensible people. These figures represent, in all their nakedness and filth, a company of Hindu *gosavis*. Now certainly there is no object so utterly revolting and disgusting as an old fashioned Hindu gosavi. They are a simple disgrace to Hindu civilization and to the Hindu religion; no manner of life can be conceived of, which is more utterly barren of good results, or indeed of *any* results except filth and laziness, than the life of one of these deluded Hindu devotees. The requirements of ordinary decency ought to be sufficient to abolish the whole race of them; but what are we to think of the civilization of that man, or class of men, who not only encourage these beggars in their useless manner of life, but even go so far as to perpetuate the memory of their laziness, their indecency and their filth by erecting statues of them on a prominent temple in a great city like Bombay? Art is supposed to minister to high and noble ends. Statues are erected to the benefactors of their race; to those whose virtues and learning render them worthy of perpetual memory. But the idea of erecting statues to *gosavis!* If we are not greatly mistaken the builder of that temple has simply made a laughing-stock of himself. His life size and highly coloured figures of Hindu devotees are not only repulsive and disgusting in themselves, but they completely ruin the effect of what would be otherwise a tolerably good looking building, and turn what little beauty it has into deformity and ugliness. Yet after all, what else could be expected? Let any man follow out faithfully and completely the principles of the Hindu religion, and he will find himself ere long a sanyaisi, or a yogi, or a bairagi, or a gosavi, going about as nearly naked as the British Indian Government will allow, smeared with ashes, his hair tied up in a "top-knot," and a gourd shell in his hand, begging, in discordant tones, for alms. This, and this only, is the logical result of Hinduism. This temple embodies and figures forth this result. It is fitting that a temple should be an emblem of the religion it represents. The new temple is an admirable emblem of Hinduism. The disgusting images perched along its cornices symbolize perfectly the effects of Hinduism on the individual and on the nation.

—From the same: "It is with extreme regret that we notice the death of R. W. Hunter, Esq., late Judge at Ratnagiri. The Civil Service in this Presidency has lost in Mr. Hunter one of its most valuable men. In his private life he was a pattern of Christian culture and gentlemanly conduct. In his official work he was no less kindly and considerate, while at the same time he was very thorough, and remarkably upright and concientious. Wherever his lot was cast he won the hearty respect and confidence of all who knew him, and not a few have been influenced for good by his pure and upright life."

Friday, July 2.

—Fall of rain at Byculla, 27 inches.

—The Str. *Surat*, with mails for India, left Aden yesterday, at 4 a. m.

—*Bombay Gazette*; Rangoon, 1st: The following is the text of the agreement respecting Western Karenne:—It is hereby agreed between the British and Burmese Governments that the State of Western Karenne shall remain separate and independent, and that no sovereignty or governing authority of any description shall be claimed or exercised over that State.

—The *Levant Herald* of the 2nd June says:—"A telegram has just been received from the Sanitary Commission sent to the district of Mesopotamia stricken with the bubonic plague. In three localities mentioned in the despatch the numbers were 500, 800, and 1,000 respectively.

—Mr. W. Webb, Barrister-at-law, is appointed to act as Senior Magistrate of Police and Revenue Judge of Bombay during the absence of Mr. C. P. Cooper.

—Deaths last week, 366.

—*Truth* in the *Times of India* thus writes to the Rev. Luke Rivington: 1. The true attitude of the Cowley Fathers towards the Church of Rome, about which Mr. Rivington indulges in such "tall" talk, is betrayed in Father O'Neill's book, *The Hour of Sacrifice*. He asks the communicant to remember, before the altar, as a portion of the Catholic Church, and only next in interest to his own, the "Roman branch."

2. The same work most distinctly assumes the doctrine of Transubstantiation. It contains this direction: "After the consecration. Worship the Lord Jesus Christ in the Blessed Sacrament. Worship His Body and His Blood." The *Treasury of Devotion*, one of the books recommended by the Cowley Fathers, has this reference to the Sacrament—"Bread into his flesh is turned, Into precious Blood the wine." In the Rev. T. T. Carter's *Night Offices*, one of the manuals of devotion used by the Order to which Mr. Rivington belongs, there occurs the following very clear enunciation of the doctrine. "Oh, marvel above marvels, and delight above all delights, to have our God truly present, lying hidden under the mysterious Sacrament! to possess Him whom the angels adore enthroned above in Heaven, *manifest to us all in the visible form.*" The *Catholic's Vade Mecum*, another of the books recommended by the Fathers, speaks of the Sacrament as a "True Propitiation for the Quick and the Dead;" and the "most wonderful of all miracles!" An *Altar Book* patronized by them, contains the following directions to the young communicant, "When the priest gives you the Body, say, &c." "When the Priest gives you the Blood, say, &c." The English Office uses the words "the bread." and "the cup."

3. The *Vade Mecum* assigns to the Virgin Mary almost the same position as she holds in the system of Rome. Confession of sin is made to her—"I confess to Almighty God, to Blessed Mary, and to all Saints that I have sinned. It enjoins the recitation of the "Angelus" three times a day. It invokes her prayers: "I beg blessed Mary to pray to the Lord our God for me." It thus addresses her: "Thou art happy, O Holy Virgin Mary, and most worthy of all praise, for from Thee hath arisen the Sun of Righteousness, Christ our God."

4. The *Vade Mecum* distinctly recognizes the doctrine on which the Romish system of Indulgences is built, namely, that the merits of the Saints are, on account of the Communion of Saints, capable of giving satisfaction to the Divine justice for the temporal punishment due to us for our sins. This is part of the morning Act of Oblation: "I offer myself unto Thee, in union with the prayers, intercessions and good works of the Blessed Virgin Mary, and of all Saints in heaven, and of all Thy Faithful here upon earth."

Then, as to Mr. Rivington's denial of the charge that the ritualists delight to introduce the usages, the expressions, &c., of the Church of Rome, let the candid reader judge, from the subjoined extract from the list of contents of one of the Books of Devotion recommended by the Cowley Fathers: "Litanies, Of the Saints, and Angels, Of the Holy Sacrament, For the Faithful Departed. Rosary of the Name of Jesus. Stations of the Cross. Prayers to the Five Wounds (!) Order for the Unction of the Sick. Prayers for the Departed."

—*Overland Mail*, 11: 50,000 Fijian natives are reported to have died from measles imported into the Fiji Islands by Europeans. Another of the "Peculiar People" has been found guilty of manslaughter for refusing to summon medical aid to a chlid who died of inflammation. Mr. De. Remusat, died June 6th. The New York journals of May 29th, just received, contain details of the burning of the Roman Catholic Church at Holyoke, in Massachusetts, on the Feast of Corpus Christi, when a hundred lives were lost and the same number of persons dreadfully injured. The *Tribune* gives the following details of the catastrophe:—

The congregation numbered about 600 persons, the body of the building being well filled, and the galleries crowded. The statue of the Virgin on the right of the altar was decorated with flowers and drapery. At 7-45 P. M. the hangings were set on fire by the flaring of a candle, caused by a draught from an open window. An attempt to extinguish the flames was made by a young girl, but her shawl became ignited, and the fire spread to the walls and ceiling, which were lined with tarred paper, and soon the entire building was wrapped in flames. The persons in the galleries met the crowd from the body of the building at the foot of the staircase, and the passage become clogged in the general effort to obtain egress. The firemen were promptly in attendance. The doorways then were jammed with human beings, who were trampled down by the pressure from behind, and the flames were shooting out overhead. The firemen immediately began playing upon the flames. In a short time the fire was extinguished, and the wall were pulled down in order that the search for the dead might be prosecuted. More than 2,000 people had gathered outside of the fence which surrounded the school-house, anxiously waiting for an opportunity to search among the dead bodies for their missing friends. The scenes in the basement where the bodies were placed were sorrowful in the extreme. The bodies were so disfigured and blackened by smoke that they were not easily recognisable, and the search among them was carried on amid the cries, and groans, and shrieks of those who had lost friends and relatives. Some of the charred remains could not be identified One of the most pathetic incidents of the day occurred when an officer removed the sheet from the face of a young girl. As he did so he said, "That was the prettiest girl in the city," but his remarks were interrupted by a shriek, for the girl's mother was just behind, and had recognised the face as that of her daughter. The hero of the disaster was John Lynch, a fireman, who was the first to respond to the call. He describes the scene when he reached the burning church as appalling. Wedged tight and immovable in the doorways was a dense mass, from six to eight feet in height, of people, none of them able to stand upright from the horrible pressure of the crowd behind, while upon and over them a sheet of fire rolled like a wave streaming far out into the open air. Without a moment's pause to consider the danger, Lynch and Chief Engineer Mullins rushed into the flames, spurred on by the piteous cries of "For God's sake, come and help us!" and began pulling out the bodies. A moment later, and a well-directed hydrant stream struck the brave rescuers, and undoubtedly saved them from being burned alive. The first persons drawn out were burning, but they passed directly through the stream of water, and the flames which were devouring them were extinguished. Some of the poor creatures fell fainting on the long flight of wooden steps leading into the street, and a few were able to walk, though not without considerable effort. By this time the entire fire department had arrived, and worked with such energy and will, that when the fire was extinguished only the charred wooden walls of the structure were standing. They were then pulled down in order that a search for the bodies might be made. Only a few moments elapsed after the water struck the building before the fire was out, but the distruction of life during that brief period and time was terrible. Some sprang from the gallery, and were seriously injured. One person appeared at a window completely wrapped in flames, and after tottering there an instant fell to the ground dead and unrecognisable. The work of extricating the bodies was sad indeed, the greater number of them were found in the fatal doorway, some of them burned to a cinder. The body of one woman was found in the seat she had occupied, her clothing entirely burned off her body. A stout woman was dragged screaming from the mass. She was carried a short distance from the church and placed on the grass, while the flesh actually peeled off her, and in a moment she fell over dead. In some instances the features were distorted, as though extreme agony had been suffered before death ensued, but many looked calm. All were blackened with smoke; some were burned beyond the possibility of identification, nothing remaining but the trunk.

Selections.

WRECKED FOR TWO WORLDS.

'Lest . . . I myself should be a castaway.'—1 Cor. ix. 27.

There are men who by their sins and temptation are helpless castaways! Driven before the gale Wrecked for two worlds! Cast away! cast away!

By talking with some sailors, I have found out that there are three or four causes for such a calamity to a vessel. I have been told that it sometimes comes from

CREATING FALSE LIGHTS ON THE BEACH.

This was often so in olden times. It is not many years ago, indeed, since vagabonds used to wander up and down the beach, getting vessels ashore in the night, throwing up false lights and deceiving them, that they might despoil and ransack them. All kinds of infernal arts were used to accomplish this. And one night, on the Cornish coast, when the sea was coming in fearfully, some villains took a lantern and tied it to a horse, and led the horse up and down the beach, the lantern swaying to the motion of the horse. A sea captain in the offing saw it, and made up his mind that he was not anywhere near the shore, for he said, 'There's a vessel—that must be a vessel, for it has a movable light;' and he had no apprehension until he heard the rocks grating on the ship's bottom, and it went to pieces, and the villains on shore gathered up the packages and the treasures that were washed to the land. And I have to tell you that there are a multitude of souls ruined by false lights on the beach. In the dark night of man's danger, Universalism goes up and down the shore, shaking its lantern, and men look off and take that flickering and expiring wick as the signal of safety; and the cry is, 'Heave the main topsail to the mast! all is well!' when sudden destruction cometh upon them, and they shall not escape. So there are all kinds of lanterns swung on the beach—philosophical lanterns, educational lanterns, humanitarian lanterns. Men look at them, and are deceived, when there is nothing but God's eternal lighthouse of the gospel that can keep them from becoming castaways.

By talking with sailors, I have heard also that sometimes ships come to this calamity by

THE SUDDEN SWOOP OF A TEMPEST.

For instance, a vessel is sailing along in the East Indies, and there is not a single cloud on the sky; but suddenly the breeze freshens, and there are swift feet on the ratlines, and the cry is:' 'Way, haul away there!' but before they can square the booms and tarpaulin the hatchways, the vessel is groaning and creaking in the grip of a tornado, and falls over into the trough of the sea, and broadside rolls on to the beach and keels over, leaving the crew to struggle in the merciless surf. Cast away! Cast away! And so I have to tell you that there are thousands of men destroyed through the sudden swoop of temptations. Some great inducement to worldliness, or to sensuality, or to high temper, or to some form of of dissipation, comes upon them. If they had time to examine their Bible, if they had time to consult with their friends, if they had time to deliberate, they could stand it; but the temptation came so suddenly—a euroclydon on the Mediterranean, a whirlwind of the Caribbean. One awful surge of temptation, and they perish. And so we often hear the old story, 'I hadn't seen my friend in a great many years. We were very glad to meet. He said I must drink; and he took me by the arm and pressed me along, and filled the cup until the bubbles ran over the edge, and in an evil moment all my good resolutions were swept away; and, to the outraging of God and my own soul, I fell.' Or the story is, 'I had hard work to support my family. I knew that, by one false entry, by one deception, by

one embezzlement, I might spring out free from all my trouble; but the temptation came upon me so fiercely, I could not think. I did wrong, and having, done wrong once, I could not stop.' Oh! it is the first step that costs; the second is easier, and the third, and on to the last. Once having broken loose from the anchor, it is not so easy to tie the parted strands. How often it is that men perish for the reason that the temptation comes from some unexpected quarter!—as vessels lie in Margate Roads, safe from south-west winds but the wind changing to the north-east, they are driven helpless, and go down!

By talking with sailors, I have found out also that some vessels come to this calamity through

SHEER RECKLESSNESS.

There are three million men who follow the sea for a living. It is a simple fact that the average of human life on the sea is less than twelve years. This comes from the fact that men by familiarity with danger sometimes become reckless,—the captain, the helmsman, the stoker, the man on the look-out become reckless, and in nine out of ten shipwrecks it is found out that some one was awfully to blame. So I have to tell you that men lose their souls through sheer recklessness. There are thousands of my friends in this house to-night who do not care where they are in spiritual things. They do not know whether they are sailing toward heaven or toward hell; and the sea is black with piratical hulks that would grapple them with hooks of steel, and blindfold them, and make them 'walk the plank.' They do not know what the next moment may bring forth. Drifting in their theology; drifting in their habits; drifting in regard to all the furure! No God, no Christ, no settled anticipations of eternal felicity! but all the time coming nearer to a dangerous coast! Some of them are on fire with evil habit, and they shall burn on the sea,—the charred hulk tossed up on the barren beach of the lost world. Many of them with great troubles, financial troubles, domestic troubles, social troubles; but they never pray for comfort. They do not steer for the light-ship that dances in gladness at the mouth of Heaven's harbour; reckless as to where they came out, drifting farther from God, farther from early religious influences, farther from their present happiness, farther from heaven. And what is the worst thing about it is, that they are taking their families along with them; and if one perish, perhaps they will all perish; and the way one goes, the probability is they will all go. Yet no anxiety! O unforgiven souls, if you could see your peril before God to-night, there would be fifty men who would rush through this aisle crying for mercy, and there would be fifty who would rush through that aisle crying for mercy, and they would be as men are when they rush across the deck of a foundering ship; and as these Christian men rose up to help them, it would be as when a vessel drives on the rocks, and on the shore the command is, 'Man the life-boat! man the life-boat!—pull, my lads, pull! A steamer with two hundred on board making the last plunge!' Why does your cheek turn pale, and your heart pound until, listening, you hear it? It is because, my dear brother, you realize that, because of your lifelong sin and rejection of God's mercy, you are in peril; and I really believe there are thousands of people in this house this moment, saying within themselves:

'WHAT SHALL I DO?'

Do! do! Why, my brother, do what any ship does when it is in trouble. Lift a distress signal;—there is a flash and a boom! You listen and you look. A vessel is in trouble. The distress gun is sounded, or a rocket is sent up, or a blanket is lifted, or a bundle of rags—anything to catch the eye of the passing craft. So, if you want to be taken off the wreck of your sin, you must lift a distress signal. Rise! Lift your hand! Cry out for mercy! The publican lifted the distress signal when he cried: 'God, be merciful to me, a sinner!' Peter lifted the distress signal when he said: 'Lord, save me; I perish!' The blind man lifted the distress signal when he said: 'Lord, that my eyes may be opened.' The jailor lifted the distress signal when he said: 'What must I do to be saved?' And help will never come to your soul until you lift such a signal as that. You must make some demonstration, give some sign, make some heaven-piercing outcry for help, lifting the distress signal for the Church's prayer, lifting the distress signal for Heaven's pardon. Pray! pray! The voice of the Lord to-night sounds in your ears: 'In me is thy help.' Are you too proud to raise such a signal—too proud to be saved?—*Talmage.*

—There are words which are worth as much as the best action, for they contain the germ of them all. . .

CONFERENCE ON EVANGELISTIC WORK.

UNITED PRESBYTERIAN SYNOD.

THE Supreme Court of the Unitd Presbyterian Church, during its sittings last week in Edinburgh, held a Conference on Evangelistic Work, in the course of which intelligence of a most cheering nature was received from all parts of the country. The evangelists employed by the Synod have everywhere found larger and more attentive audiences than in previous years; and their labours appear to have been much more extensively blessed. An overture from the Presbytery of Glasgow for the careful selection and regular training of young men as evangelists was very favourably received.

Mr. Pirret, in presenting this overture, said that it might be regarded as a fruit of the revival movement; for a large number of young men had lately received a powerful spiritual impulse, and some of them were ready to devote themselves to evangelistic work. It was most desirable that they should receive a regular course of training—literary, theological, and practical. For many years past, the majority of the agents of the Glasgow City Mission had been taken from this Church. It was proposed by ministers and members of the Church in Glasgow to raise a Capital Fund of £20,000 for Church Planting and Evangelization in the more necessitous districts of the city.

Dr. David M'Ewan said that when the recent evangelistic movement began in the West, it was represented by many as a transient excitement and sensationalism, sure to collapse and to vanish; but the practical results had completely disproved this assertion. Then it was said that the whole thing was confined to the church-going population, and was a sort of pious dissipation, beginning and ending in a few religious meetings. 'Let the work go down amongst the masses,' it was said, 'and we will believe in it.' No doubt one of the most blessed aspects of the work, and one of the most hopeful signs of the times, was the gathering together of Christians of all denominations for fellowship in worship and service, bringing them nearer to one another—nearer to Christ. But the work *had* gone down to the masses, and had carried power and blessing in its path, even to the lowest and most sunken class, to an extent never known before. The objectors had now changed their tone, and complained of the lower classes being pauperized and pampered by free Sabbath breakfasts and children's dinners. No one who was present at these gatherings could fail to be convinced that a most important work was being carried on by such means. Then it was said that the work was confined to young men, and would be marked by indiscretion; but he was happy to say that nothing could be more admirable than the tact, discretion, and perseverance which these young Christian workers had evinced.

Mr. Leitch, Newcastle, could speak confidently of the work of revival in the north of England. About a month ago, some ninety congregations of all evangelical denominations in Leeds, banded themselves together, and set apart a week for the special proclamation of the simple gospel of Jesus Christ. Twenty-eight places of worship were thrown open, and the speakers had an opportunity of addressing 15,000 or 16,000 souls in these places every night. Almost every factory and workshop was visited, and used, for the preaching of the gospel; and in this way thousands heard the glad tidings who would not have been accessible otherwise.

Mr. Towers, Birkenhead, said that the visit of Messrs. Moody and Sankey had been greatly blessed to Liverpool and Birkenhead. He was most happy to learn from these and other honoured labourers how to do what ministers and churches had so often failed to do. His only objection to the training of evangelists was lest they should become less natural, or lose their heaven-gifted art. But in this matter he thought they might take a leaf out of the book of their Wesleyan friends, who first inquired if a layman had the gift of speaking so as to edify the people, and when they discovered such a one, said to him, 'Now you go to college!'

Mr. Robert Browning, Newcastle, said that during the past two years his own congregation had increased 60 or 70 per cent., and in many other congregations a similar gratifying result had been experienced, while the higher tone of piety among the members generally was most striking.

Dr. George Jeffrey, Glasgow, spoke warmly in favour of after-meetings, and personal dealing with men's souls about salvation, and he suggested that inquiry meetings should be held in connnection with the ordinances of baptism and the Lord's Supper. He believed in early conversion, and had seen special proofs of it. He would like to see all classes, not only young men, but young women also, taking their proper part of this great work.

Dr. Andrew Thomson, Edinburgh, said that so far as his observation had extended, there had been a very remarkable degree of stedfastness and perseverance on the part of those who, more than twelve months ago, professed to have been converted. This was apparent in their increasing prayerfulness, in their increased desire to work for Christ, and, not least, in their great increase of religious joy. The attendance at his congregational prayer meeting had continued to be fourfold greater than it was before the revival. Last year he had called attention here to the small number of young men who were coming forward for the Christian ministry; and on the same evening he had gone to the Assembly Hall, and spoken to the young men there on the subject. A few days thereafter, 50 young men came forward with an answer to this appeal, and intimated their willingness to become ministers either at home or abroad. How did it stand with these fifty at the present day? They were all attending a class in the Free Church College, and were addressed by Dr. Murray Mitchell, Dr. MacGill, and others. The United Presbytery of Edinburgh lately invited them to meet with them. All the young men who had thus consecrated themselves were present, with the exception of one who had removed to Glasgow; and when the question was put to them if they still adhered to their resolution, the answer of *every one* was that they did.

Professor Calderwood referred to some gratifying facts in the statistical reports which had been submitted to the Synod. In 1873 the additions to the membership of the Church were 1223; in 1874 the additions were 3728. There was an addition of 93 Sabbath-school teachers in 1873, and of 894 last year. This proved that those who had given themselves to the Saviour were giving themselves to His work. The increase of Sabbath-school pupils in 1873 was 346; in 1874 the increase was 4470. The members of advanced Bible classes were increased in 1873 by 808, last year by 2328. [It was also reported that during the past year the United Presbyterian Church had contributed £60,000 for missions, £20,000 for other benevolent objects, and for all purposes, £364,000; being £25,000 more than last year, and £100,000 more than the ordinary income of the Church ten years ago.]

Mr. Bell, Newcastle, urged his brethren to seek more spiritual life, each in his own soul, and in his own session and congregation, and thus there would be less necessity for external impulses.

Dr. Cairns, Berwick, said that after the Christian people in his town had laboured for many months in evangelistic work, they felt that it would be a good thing to have another set of meetings for the promotion of personal holiness. More happy, joyful, and blessed influences they had never experienced than when they were seeking this high aim.

Mr. James Stevenson, Dublin, said that in Ireland the good work was going on quietly, but most satisfactorily. The Roman Catholics had been greatly benefited, and were now ready to be conversed with by men whom they would not have listened to previously. The Conference was concluded with fervent thanksgiving and prayer.—*Times of Blessing*

THE SECRET OF A HAPPY LIFE.

BY H. W. S., AUTHOR OF "THE RECORD OF A HAPPY LIFE."

FROM CHAPTER VI.

DIFFICULTIES CONCERNING THE WILL.

Fénélon says, somewhere, that "pure religion resides in the will alone." By this he means that, as the will is the governing power in the man's nature, if the will is set straight, all the rest of the nature must come into harmony. By the will, I do not mean the wish of the man, or even his purpose, but choice, the deciding power, the king, to which all that is in the man must yield obedience. It is the man, in short, the "*Ego*," that which we feel to be ourselves,

It is sometimes thought that the emotions are the governing power in our nature. But as a matter of practical experience, I think we all of us know that there is something within us, behind our emotions and behind our wishes, an independent self, that after all decides everything and controls everything. Our emotions belong to us, and are suffered and enjoyed by us, but they are not ourselves; and if God is to take possession of us it must be into this central will or personality that he shall enter. If, then, He is reigning there by the power of His Spirit, all the rest of our nature must come under His sway; and as the will is, so is the man.

The practical bearing of this truth upon the difficulty I am considering is very great. For the decisions of our will are often so directly opposed to the decisions of our emotions, that, if we are in the habit of considering our emotions as the test, we shall be very apt to feel like hypocrites in declaring those

things to be real which our will alone has decided. But the moment we see that the will is king, we shall utterly disregard anything that clamors against it, and shall claim as real its decisions, let the emotions rebel as they may.

I am aware that this is a difficult subject to deal with; but it is so exceedingly practical in its bearing upon the life of faith, that I beg of you, dear reader, not to turn from it until you have mastered it.

Perhaps an illustration will help you. A young man of great intelligence, seeking to enter into this new life, was utterly discouraged at finding himself the slave to an inveterate habit of doubting. To his emotions nothing seemed true, nothing seemed real; and more he struggled, the more unreal did it all become. He was told this secret concerning the will: that if he would only put his will over on to the believing side, if he would choose to believe, if, in short, he would in the Ego of his nature say, "I will believe! I do believe!" he need not trouble about his emotions, for they would find themselves compelled, sooner or later to come into harmony. "What!" he said, "do you mean to tell me that I can *choose* to believe in that way, when nothing seems true to me; and will that kind of believing be real?" "Yes," was the answer, "your part is only this, to put your will over on God's side in this matter of believing and when you do this, God immediately takes possession of it, and works in you to will of His good pleasure, and you will soon find that he has brought all the rest of your nature into subjection to Himself." "Well," was the answer, "I can do this. I cannot cantrol my emotions, but I can control my will, and the new life begins to look possible to me, if it is only my will that needs to be set straight in the matter. I can give my will to God, and I do!" From that moment, disregarding all the pitiful clamoring of his emotions, that continually accused him of being a wretched hypocrite, this young man held on steadily to the decision of his will, answering every accusation with the continued assertion that he chose to believe, he meant to believe, he did believe; until at the end of a few days he found himself triumphant, with every emotion and every thought brought into captivity to the mighty power of the blessed Spirit of God, who had taken possession of the will thus put into His hands. He had held fast the *profession* of his faith without wavering, although it had seemed to him that, as to real faith itself, he had none to hold fast. At times it had drained all the will-power he possessed to his lips to say that he believe, so contrary was it to all the evidence of his senses or of his emotions. But he had caught the idea that his will was, after all, himself, and that if he kept that on God's side, he was doing all he could do, and that God alone could change his emotions or control his being. The result has been one of the grandest Christian lives I know of, in its marvelous simplicity, directness, and power over sin.

The secret lies just here—that our will, which is the spring of all our actions, was in the fall handed over into the control of Satan, and he has been working it in us to our utter ruin and misery. Now God says, "Yield yourselves up unto me, as those that are alive from the dead, and I will work in you to will and to do of my good pleasure." And the moment we yield ourselves, He of course takes possession of us, and does work in us "that which is well pleasing in His sight, through Jesus Christ," giving us the mind that was in Christ, and transforming us into His image. (See Rom. xii. 1, 2.)

Let us take another illustration. A lady, who had entered in to this life hid with Christ, was confronted by a great prospective trial. Every emotion she had within her rose up in rebellion against it, and had she considered her emotions to be her king, she would have been in utter despair. But she had learned this secret of the will, and knowing that, at the bottom, she herself did really choose the will of God for her portion, she did not pay the slightest attention to her emotions, but persisted in meeting every thought concerning the trial with the words, repeated over and over, "Thy will be done! Thy will be done!" asserting in the face of all her rebelling feelings, that she did submit her will to God's, that she choose to submit it, and that His will should be and was her delight! The result was that in an incredibly short space of time every thought was brought into captivity, and she began to find even her very emotions rejoicing in the will of God.

Again, there was a lady who had a besetting sin which in her emotions she dearly loved, but which in her will she hated. Having believed herself to be necessarily under the control of her emotions, she had therefore thought she was unable to conquer it, unless her emotions should first be changed. But she learned this secret concerning the will, and going to her knees she said, "Lord, Thou seest that with one part of my nature I love this sin, but in my real central self I hate it. And now I put my will over on Thy side in the matter. I will not do it any more. Do Thou deliver me." Immediately God took possession of the will thus surrendered to Himself, and began to work in her, so that His will in the matter gained the mastery over her emotions, and she found herself delivered, not by the power of an outward commandment, but by the inward power of the Spirit of God working in her that which was well pleasing in His sight.

And now, dear Christian, let me show you how to apply this principle to your difficulties. Cease to consider your emotions, for they are only the servants; and regard simply your will, which is the real king in your being. Is that given up to God? Is that put into His hands? Does your will decide to believe? Does your will choose to obey? If this is the case, then *you* are in the Lord's hands, and you decide to believe, and you choose to obey; for your will is yourself. And the thing is done. The transaction with God is as real, where only your will acts, as when every emotion coincides. It does not seem as real to you; but in God's sight it is as real. And when you have got hold of this secret, and have discovered that you need not attend to your emotions, but simply to the state of your will, all the Scripture commands—to yield yourself to God, to present yourself a living sacrifice to Him, to abide in Christ, to walk in the light, to die to self—become possible to you; for you are conscious that in all these your will can act, and can take God's side; whereas, if it had been your emotions that must do it, you would sink down in despair, knowing them to be utterly uncontrollable.

When, then, this feeling of unreality or hypocrisy comes, do not be troubled by it. It is only in your emotions, and is not worth a moment's thought. Only see to it that your will is in God's hands; that your inward self is abandoned to His working; that your choice, your decision, is on His side; and there leave it. Your surging emotions,—like a tossing vessel, which, by degrees, yields to the steady pull of the cable,—finding themselves attached to the mighty power of God by the choice of your will, must inevitably come into captivity, and give in their allegiance to Him, and you will verify the truth of the saying that "if any man will do His will, he shall know of the doctrine."

UNITING WITH THE CHURCH.

Every one ought to be where he belongs. The place of every one who is a true child of God is in the Church of God. Those who have actually come to the Saviour should make haste to come into organized association with other Christians. When Peter and John had been released from prison, we read, they immediately "went to their own company." In matters of this sort there are more dangers in delay than in haste. Notice has been made of the large numbers who united with the various churches the first Sunday in this month of May; but we suspect there were many others who did not then openly confess Christ but who should have done so. To such the *Advance* would like to address a few earnest and friendly words.

First.—You have begun to believe in Christ to the saving of your soul. You are conscious of having received the gift of God which is eternal life, though it be in its fainter beginnings. You welcome to your soul the presence of the Holy Spirit, the glorious and precious renewer and helper—the Gift of gifts to every Christian. Be thankful, then, for all this. Express your gratefulness. One of the most obvious ways of doing this is to offer yourself, a thank-offering to his church and his avowed service.

Second.—You cannot be obedient to him and disregard the sacraments which he has appointed. To every disciple his own word is, "Do this in remembrance of me." There is no command in the decalogue more explicit than this.

Third.—There is no duty the hearty doing of which is surer both to bring, and to confer, some of the richest blessings. The distinct and public committal of one's self has a strong effect in giving completeness to our Christian purpose. The bridges from behind are burned, with no thought left but to go straight forward. Those who go on from one communion season to another, putting off a duty so distinctly seen as this, are in extreme danger of losing their interest.

Fourth.—You wish to spend and be spent where your life will tell most effectively in the cause of Christ. The institution of the Christian church was divinely constituted with just this in view. Combined effort is more than added, it is multiplied, efficiency. In it there is a fit place and part for every believer. Every unselfish impulse prompts one to do what he can, and that too in accordance with the most advantageous line of endeavour. To say that one can do most good outside of any church organization, is to set up one's opinion as wiser than His who ordained that Christians should be set apart from the unbelieving and gathered into close associations.

Fifth.—Even if you do not need the church, for the sake of its sanctified companionships and friendships, you are needed by others. The church exists hardly more for its divine communion in worship and instruction, than for its sweet and helpful fellowship of the saints.

Sixth.—It is a doubtful kind of humility which, under the name of self-distrust, persistently keeps one from obeying so plain a requirement. Self-distrust is not a good reason for distrusting our Lord and Saviour. True humility is *obedient*, and with all its self-distrust knows how, with serene exultation and joy, to say, Unto him that is able to keep me from falling, and to present me faultless before the presence of his glory, be the dominion!—*Advance*.

Miscellany.

Missionary Herald, Japan:

Twelve societies, English and American, are laboring in this interesting and hopeful field. One hundred missionaries (including ladies) are residing in Yeddo, Yokohoma, Kobe, Osaka, Nagasaki, and Hokodadi. In five of these cities churches have already been formed, whose united membership must be nearly two hundred. The Scriptures and other religious works are carrying light and salvation to places where the missionary cannot secure a hearing, by reason of the restriction which prevents his journeying more than twenty-five miles from a treaty port. The benevolence of Christianity is daily illustrated in the relief from pain and sickness which is afforded at the mission hospitals and dispensaries. Schools for boys and girls are doing an important work in training up persons who, it is believed, will occupy useful positions in the Christian church not many years hence. The beneficent influence of the Sabbath-school is not lost sight of, and this agency is made use of at the various stations with most gratifying results.

Micronesia:

"The Micronesia Mission has just turned its majority. Twenty-two years since the *Caroline* was sent from these shores, bearing three American missionaries with their wives, and two Hawaiian helpers, to start that mission. The little vessel reaching Strong's Island, a missionary and his wife, and a teacher, are at once welcomed by the King and his people. She passes on to Ponape. There her welcome is less cordial; yet two missionaries and the helper land . . . . . These first few laborers have been increased, till now there are seven American missionaries, and eleven Hawaiians. *Four* of the most important dialects of the field have been reduced to writing, and into all of them the New Testament, or a portion of it, has been translated. More than 2,500,000 pages of school books and of the Scriptures have been printed. More than 500 Christian songs have been prepared, either original or translated; such as 'Jesus, lover of my soul;' 'When I survey the wondrous Cross;' 'There is a fountain filled with blood;' and 'My faith looks up to thee, Thou Lamb of Calvary.'

"There are three training-schools, with 100 pupils and many hundreds of natives read well what has been printed for them. There are about twenty churches, with a membership, in the aggregate, of 1,000, giving, for each of the twenty-two years of toil, forty-five conversions. The contributions at the monthly concerts for the past year will be hard on to one thousand dollars, and not a small sum have the natives paid for books. And from these churches there have been sent forth (and partly supported by them) *ten catechists*, some as *home*, some as *foreign* laborers; and the so-called *foreign* ones are emphatically so, going to a people of another dialect, as foreign to them, almost, as to an American missionary.

Often the night of toil has been darkened most terribly by the wickedness of men from ships, some prejudicing the native mind against missionaries, others selling liquors, others enticing from the schools female pupils, and then cursing the missionary who rebuked this sin. They who went forth at first saw the people with no knowledge of God, but worshiping spirits, and deifying trees, and stones, and animals; tribe warring with tribe; murder, theft, and lewdness the pastime of most; with no Sabbath; and not a native book in all that island world. Against such evils and under such trials have the laborers toiled. Behold the success!

Mexico:

"Writing from Guadalajara January 4, Mr. Watkins states:—"On Christmas-day we had a precious time. Seventy were baptized,—14 children and 56 adults, the latter uniting with the church. I desire very much to visit Ahualulco about the 2nd of March and organize a church there. I apprehend no danger."

"There is a hunger for the Bible in Mexico, which you may readily believe when you hear of one young woman reciting, without a fault, the whole Epistle of James, and another, two or three chapters of Isaiah,

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or of Corinthians, or Genesis, etc. In fact, there is no bushel so large that it can hide the increasing flame of the Word of God. The blood of our classmate Stephens has not been uselessly shed. His murder was one of the principal arguments for the additions and reforms lately made in the laws of Mexico. These recently passed laws are all that we can desire. The clergyman, or other person, who by discourse, writing, or other means, incites any person or persons to murder or injure any one, or who brings, or by such act seeks to bring, the laws into contempt, shall be considered the principal in such act, and punished as the law directs.

North China :

"Mr. Blodget wrote from Peking, December 23 :—The last form of the Old Testament was printed yesterday. The Scriptures are now for the first time as a whole, presented to the Chinese in the Mandarin,—the spoken language of China. The New Testament was translated by a Committee of American and English missionaries, and printed by the American Bible Society, and also by the British and Foreign Bible Society. The Old Testament has been translated by Dr. Schereschewsky, of the American Episcopal Mission, and printed by the American Bible Society. This Society have paid the salary of the translator of the Old Testament, and the expenses of printing the entire Bible at the press of this mission. Mr. Hunt has the satisfaction of having printed the entire Bible in the Mandarin, as he had previously printed it in the Tamil language, in Madras. The execution of the work leaves nothing to be desired, May God bless his Holy Word to the awakening of this whole nation. How long will it be before the Bible becomes to the Chinese what it is to the English-speaking peoples, and before it causes the thirteen Chinese classic books to take the place which the Latin and Greek classics now have in our systems of education ?"

More recently Mr. Blodget reports the baptism of two teachers of the missionaries, at Peking, on the last Sabbath in January.

Persia :

One of the Presbyterian missionary laborers at Tabreez, Persia, states, in the "Foreign Missionary," for February last :—"Since the persecution of last February, no Mohammedans for a long time ventured to come near us ; the Armenians, too,, have kept severely aloof. But now things are taking on a more hopeful aspect. Mr. Easton receives many calls from Mohammedans, who come to talk about religion, and seem desirous of seeking the truth. Two Mullahs of the very strictest sect have declared themselves Christians to Deacon Ishoo one of our helpers; Deacon Ishoo was invited a short time ago to the house of a Babu, to dinner, and to spend the time in discussion. Eight of their number were present. The Deacon preached Christ and him crucified. His words were kindly received, and a white-bearded man took him by the hand, and thanked him for the truth he had spoken. He ate with them from the same dish, a great violation of Mohammedan law. Priest Mashee, another of our helpers, and a Godly man, is doing a good work in the city and the villages adjoining. He and Monesseh, a young converted Armenian, are now away selling the Word of God and preaching in the villages. On returning from their first tour they reported crowds thronging them every day, and in every village, and their description of their work was thrilling indeed. There is certainly much unrest among the Mohammedan people in every direction. Great numbers are sighing for religious liberty, but are so bound by the shackles of law and custom, that they dare not yet break forth from its restraint. Many are secretly reading the Bible and thinking about these things. One of the two chief eccelesiastical rulers of Mohammedans in this region says he thinks the time of Mohammed's rule is past. It was well enough in its day, but now they need new forms and new teachings. A work is also silently, but surely, going on among the Armenians here, in spite of all the bigotry and opposition."

Chili :

The Valparaiso "Record," of November last, states : "From Panulcillo we learn that some Chinans, who months ago ordered Bibles, Testaments, and other religious books from Valparaiso, had unwillingly laid these aside, after having been threatened with severe penalties by a priest of that district. Recently, however, on learning how the Bishops' Pastoral has been received throughout the country, and that the enlightened rulers of the land are not to be intimidated in their just course by threats of excommunication, these Chilian artisans, stimulated by this example in high places, have gathered fresh courage, taken down their Bibles, and are studying them with renewed interest. . . . .

China : *Record of the Free Church :*

"For some time past there have been references, in papers printed in China, to a truly remarkable people known as "the nameless sect." They profess "an old religion," which "prevails more or less all over China," but especially in the province of Shangtung. They are disliked and persecuted by the Chinese government ; and for a long time they have endeavoured to keep their beliefs and practices secret. They have shown a friendly spirit to Protestant missionaries. Their religion is said to have come from the west. They do not worship idols ; they practice virtue ; and live in the expectation of a deliverer, who will also come from the west. At the close of their religious services they have a meal, of which "bread and wine form the greater part."

Who, or what, are these wonderful people ? If the statements regarding them are correct, it is very probable that they are the remnant of the native church of China, as planted long ago by Nestorian missionaries; The Nestorians were very noble men, full of devoted zeal ; and, for nearly a thousand years, they preached the gospel over Southern and Middle Asia with marvelous energy and success. They exerted a most powerful influence in China from the seventh to the thirteenth century. If the remains of their once flourishing missions are to be found in this "religion without a name," it will be a discovery of thrilling interest. And if clear traces of them be found in China, possibly in other parts of Asia, the results of their missions may still be appreciable and important. The sword of the Mussulman may not have utterly devoured them amid the vast regions over which they put forth those untiring efforts which extorted the admiration of Gibbon. "The missionaries of Balkh and Smarkhand," says he, "pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imaus and the banks of the Selinga."

TELEGRAPHIC NEWS.

London, June 25th : Colonel Valentine Baker, 10th Hussars, has been committed for trial on a charge of having indecently assaulted a young lady in a railway carriage. Colonel Baker declares that the statements made by the prosecutrix are exaggerated and reserves his defence,

Paris, 25th : Disastrous inundations have occurred at Toulouse in consequence of the over-flowing of the river Garonne ; 100 persons are reported to have been drowned.

Berlin, 25th : The Court of Appeal has convicted Count Arnim of having unlawfully removed public documents when he filled the position of German Ambassador at Paris, and has sentenced him to nine months' imprisonment.

Hongkong, 25th : It is reported that the British steamer *Carisbrooke,* which was seized by a Chinese gunboat on suspicion of being engaged in smuggling, has been released. Security to the amount of 340,000 dollars, the value of the cargo, has been given, pending reference of the case to Pekin.

London, 26th : Last night in the House of Commons, a lengthened debate was held on a motion by Mr. Stewart for the gradual relinquishment of the cultivation of opium. Lord George Hamilton, speaking in opposition to the proposition, showed that this stimulant was best suited to the habits and necessities of Eastern nations, and that Government was not responsible for its use. He further said that the deleterious effects of opium-eating were exaggerated; that the proposed alteration would augment the evil tenfold and would lead to increased taxation. The motion was nagatived by 94 against 57 votes. Obituary. —General Riddell.—The *Globe* to-day announces that Her Majesty's ships now engaged in the suppression of the slave trade on the East Coast of Africa, have been prohibited to overhaul any dhows in the Gulf of Aden, the established limits of which being from the Straits of Bab El Mandeb to Cape Guardaful.

Paris, 26th : Further details, of a heart rending nature, concerning the disastrous inundations at Toulouse, report that at present 215 corpses have been found, and that the destruction of property has been immense. Twenty thousand persons have been rendered destitute, and Marshal MacMahon has gone to Toulouse to afford succour.

London, 28th : A grand review was held at Aldershot to-day before H. R. H. the Prince of Wales and the Sultan of Zanzibar ; 20,000 men of all ranks were on the ground.

Paris, 28th : The assembly have voted one million francs for the relief of the inhabitants of Toulouse who have been rendered houseless by the floods of the Garonne.

29th : The recent inundations have extended over several Departments in the South.—The assembly has voted two millions of francs for the relief of the sufferers.

Berlin, 29th : Their Majesties the Czar of Russia and Emperor of Austria have had a meeting in Bohemia.—Disastrous floods are reported from Hungary.

London, 30th : The Cabinate at the Cape has objected to take into consideration the scheme proposed by Lord Carnarvon for the confederation of the South African States, on the grounds, of its being premature. A long debate was held last night in the House of Commons on the grievances of Civilians in the North-West Provinces. Mr. Lowe complained that the Indian Government had not kept faith and moved that a Select committee of Enquiry be appointed to consider the allegations of Civilians as expressed in their memorial to the India Office in 1871. Lord George Hamilton in replying denied that the Civilians of the North-West Provinces possessed guaranteed rights to promotion under the Act of 1861 and protested against this attack upon the Indian Exchequer. Continuous Concessions had been granted which the Civilians would certainly refuse to render for the advantages expected from Mr. Lowe's motion and interference in promotion made at the discretion of Lieutenant Governors might have prejudicial consequences. He concluded by saying that Government objected to select Committees which usually have no result.—Sir George Campbell supported the motion but considered that the remedy should not be pecuniary compensation from the funds of the Indian Government.—Sir Stafford Northcote said that Government admitted the justice of many complaints and would press the Indian Government to provide an adequate remedy, but he thought the appointment of a Committee would be an injudicious interference with the Indian Administration.—Lord Salisbury in replying to a Deputation, urging the necessity of increasing the Indian Episcopate, admitted that its extension was necessary, but deprecated appealing to the legislature as the existing law was sufficient to afford the desired relief.

Alexandria, 29th : The Khedive of Egypt inaugurated here to-day a new International Court of Appeal.

London, 1st July : A grand dinner was given by the Grocers' Company yesterday at which Lord Derby was present. His Lordship, in addressing the company, said that the policy of England consisted in the maintenance of peace in Europe.—The Budget Returns for the quarter ending June 30, show a total revenue of £18,250,000.—Mr. Lowe's motion for a Select Committee to enquire into the claims of the North West Civilians was finally withdrawn.

PASSENGERS SAILED.

Per P. and O. Str. *Teheran, 25th* (additional) :

For Southampton,—Mr. and Mrs. Landells, Mr. Edward Sinclair.

For Brindisi.—Mr. A. Barleben,

For Suez.—Mr. C. W. Odling.

Per Str. *Persia. July 1st :*

For Genoa.—Mr. B. Felice, Mr. G. F. Barnard, Mr. A. L. Montclar, Mr. Robert Phillips, Mrs. Corso, Miss Corso, and Mr. and Mrs. J. D. Parks and child.

For Suez.—Mr. Henry Gordon, Mr. William Atkinson, Mr. Warren Clark, and Mrs. A. J. Mackintosh.

Per P. and O. Str. *Australia, 2nd ;*

For Southampton.—Miss Rind, Mrs, Miss, and Master Matheson, Mr. J. Hamilton, Mr. H. White, Mr. William Latham, Mrs. Campbell, Major Freeborn, Lieut. Col. Kennedy, Major Boddam, Mr. W. C. Stewart, Mr. Richards, Mr. and Mrs. Tait, Mr. Alexander Stewart, Mr. Jas Dence, and Mr. and Mrs. Spurrior.

For Brindisi.—Major-General Percy Hill, CB,, Mr. J. C. Robertson, Mr. W. O. Keilly, and Mr. Robert Harvey.

For Venice.—Hon. G. Bennet, Mr. H. C. Dumbell, Lieut. Col. Thorp, Mr. and Mrs. E. Roberts, Mr. Charles E. Wellis, Mr. J. W. Muir, and Major Gordon.

For Suez.—Colonel Hanegan, and Mr. J. E. P. Lincke.

PASSENGERS ARRIVED.

Per P. and O. Str. *Delhi, 1st :*

From Southampton.—Mr. Gray, Mr. Tedman, Mr. W. Sanders, and Mr. Ramachund.

From Brindisi.—Mr. Hardy, Mr. Verner, Mr. and Mrs. Creswell, Mr. and Mrs. Hohburney, Mr. Crowe, Mr. Dennison, Mr. Warnford, Mr. Couper, Captain Magrath, and Mr. Johnston.

From Venice.—Dr. Roberts, Mr. Schmidt, Mr. Hornby, and Captain Strahan.

From Suez.—Antonio Pereira, and nine Natives (deck.)

Domestic Occurrences.

MARRIAGES.

BARRETT—MAJOR—June 15th, at Christ Church, Ahmedabad, by the Rev. A. G. Cane. M . F. J. Barrett, Barrack Department, to Miss G. J. Major, eldest daughter of Mr. J. M. Major, retired apothecary.

PAYNE—CAYALET—June 16th, at Lanowlee, by the Rev. S. Stead, Mr. George Payne, to Miss Caroline Evelyn Cayalet.

DEATHS.

JOHNSON—June 24th, at Bombay, Henry John Robert, son of John Johnson, Station Master, G. I. P. Railway, Nandgaum.

McGILL—At Hyderabad, Deccan, Mrs. Harriet McGill, widow of the late Jno McGill, Deputy Assistant Commissary, Hyderabad Contingent, aged 65 years and 3 months.

"BOMBAY GUARDIAN".

Subscriptions received from June 16th to 30th, 1875.

Rev. C. G Dadeble, Feb, 6, 1875, Rs. 2-2-8; F. Harvey, Dec. 19, 1875, Rs. 4-13; A. Jhonstone, 1875, Rs. 8-15-9; C. P. Torrens, Sep. 1, 1875, Rs. 9-10; Rev. R. Winsor, June 15, 1876, Rs. 19-4; M. A. Galston, May 3, 1876, Rs. 9-10; C. W. James, June 30, 1876, Rs. 10; Mr. Kenderdine, 1875, Rs. 10; A. Taylor, March 1, 1877, Rs. 19-4; T. W. Scriven, Dec. 1, 1875, Rs. 4-13; Rev. N. Sheshadrie, March 1, 1877, Rs. 9-10; W. Pincott, June 30, 1875, Rs. 2; H. Wale, 1874, Rs. 10; S. D. Cutler, Oct. 31, 1875, Rs. 10; Col. E. H. Couchman, June 20, 1876, Rs. 9-10; Mr. Casling, Sep. 23, 1875, Rs. 4-12.

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